THE
Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV | No. 3

Boston | January 21, 1922 | Chicago

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

AT HOME

Universalist Headquarters

Saturday, January Twenty-eighth
Two to Five o'clock

YOU

Are Cordially Invited

When you do not know, just ask yourself, what would Jesus do?

* *

Those who can not find the real things in the market may find them at the altar.

* *

Do not wait for the great occasion to test and reveal your heroism, try it out among the commonplaces.

* *

Nothing gloomy lasts long; neither winter-time, nor night-time, nor sick-time, nor hard-times. Cheer up!

* *

The great sculptor made a great statue, common men cast it in bronze, and they were brother workmen.

* *

Are you doing all you can to hasten the dawn of peace by your sympathy and influence, or through criticism are you blocking its progress?

* *

Many ministers preach on the theme, "If Jesus came into our city," but too few are saying to the people in the pews, "If Jesus came into your heart."

* *

When men are hungry for the best things in life they will seek the place and the conditions where those best things may be found. Meanwhile the display of the best things may quicken the appetite.

* *

The plea to-day is for better and shorter sermons, but, after all, the worshipful man can worship God in the sanctuary however long and poor the sermon, if he goes for worship and not for mere instruction. The Church may be a poor school and yet be the open door to God.

* *

Hell, as a place of eternal torture *after death*, has never been geographically located—but Hell as a condition of suffering for wrong-doing is based upon the law of cause and effect and is a grim reality here, and this must of necessity hold true everywhere in God's universe of law.

* *

The Spiritual Element

Heartening, indeed, that Mr. Glenn Frank, editor of the *Century*, in his speech at Unity House, Boston, should declare that there is nothing so big as the spiritual element, for that is the fundamental back of all experience. He believes that we are on the verge of a world-wide awakening, and that the time is at hand to apply the philosophy of Jesus to every undertaking. Religion must spiritualize politics. Of the Washington Conference he pointed out that "scrapping a few ships is not enough. We must look beyond. I am inclined to think, however, that the Conference is preliminary to a final sweeping aside of national prejudice and barriers." We need more editors like Mr. Frank to mold public opinion along spiritual lines.

Just as Well to Do It Right

The new issue of the Annual Report of the Murray Grove Association deserves hearty commendation. It is businesslike; everybody can see just what has been done in a financial way, and get an impression of the improvements which have lifted this shrine of ours out of the experimental stage into something we can all take pride in. But the point to which especial attention must be called is the fine appearance of this booklet which makes it a pleasure to hold and read. Good printing and book-making are not in the end as expensive as poor. It is just as well to put these so called "dull reports" in an interesting form, and well dressed up—to do the thing right if we are going to do it at all. One thing this booklet calls to our attention is a proposed endowment which will insure forever this sacred place to the Universalist cause, and every Universalist in the land should be eager to

pay the tribute of a small contribution at least to Thomas Potter and John Murray, to whom we owe so much.

The Nut Club

Of the making of clubs there is no end, but the mayor of one of our Southern cities has just put an end to the "Nut Club," and thereby given it more publicity than it could buy. This was a club of those who were queer, and admitted it! There was represented about every form of crank and every phase of human opinion, political, economic, social and religious. Some assumed master mind thought he would follow in the steps of our old friend Barnum and make a happy family out of divergent natures and interests, but behold none of them were trained to co-operation, and none of them softened by the gentle hand of love, and so they scrapped until at last there was a royal fist fight which has not been equaled since the famous Donnybrook Fair, and then that cruel persecutor, the law, stepped in and disbanded the club. In a way this is to be regretted. Might it not have been better for the mayor to lock them in and, with guards around, keep them there until some of their schemes of civilization without restraint hatched?

Go Ahead and Carry It Out

We are apt to fuss too much over how we are to do a thing, and how we are to get the tools to do it with, and while we are fussing others are working with inferior tools and yet putting out the goods, even though the said goods are not up to standard. The way to put Universalism over is for each Universalist to begin now and carry it out. Something will be pretty sure to happen to the beginner, when he starts actually to live the things he believes, but it won't hurt him very long, and eventually the world will take notice. What if all our ministers were to start living up to their faith! They would have a hard road to travel for a time, and would probably be "handed their resignation!" But before long some people, at least, would be pointing to the minister as one who has a good belief and lives up to it. And we know that the inherent goodness and justice of humanity will, as in the past, gravitate to that which is good and just, when it is put before their eyes as well as into their ears.

When the Devil Was Sick

Were it not so tragic it would be funny to see the rush of the liquor dealers and their sympathizers to the rescue of their dear friends, certain religious interests, from the drought which threatens the use of "real wine" in the communion service. These sudden converts to the sacredness of a religious ceremony of which they seem only recently to have heard, are all but maudlin in their appeal for religious liberty, and extravagant in their warnings of the frightful conditions which must follow, even prophesying the most awful wars in history, if a certain minority of our citizens are compelled to observe the law! Few will be deceived by these pathetic appeals. These people are not telling the truth. They are not even presenting the facts concerning the religious interests, as they are. They are worried to death over the loss of business, and assume the garb of the forces of righteousness, and behind this camouflage weep and pray for their own personal liberty to sell whiskey. We have no doubt that those of the Church who are interested can work out their own salvation without the help of the liquor crowd, which, being sick unto death, like many another, seeks the hospitable refuge of religion.

* *

DANGER IN DISGUISE

ONE of the tremendously big things that our colonial fathers did in inaugurating American independence was set forth in these words of the Declaration: "A decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation." The conclusion of the preamble confirms their meaning, saying: "To prove this let the facts be submitted to a candid world." In the action which these words prescribed there was a step toward the "open covenants, openly arrived at," for which the common people of all nations still yearn. It sped the exit of Star Chamber procedure. It made disguise alien to American policies.

To determine secretly action that affects other people who are not present or represented in the deliberations, and then to execute the action thus determined in disguise violates this principle for the practise of which Americans have been striving since 1776.

A still greater danger lies in the self-determined action of an individual, or a small group of individuals, working personal, partisan or sectarian spite with impunity because in disguise, and confident that responsibility will be charged against the men allowed to operate (if they are) in white sheets, and yet more confident that this other body of men, who established the custom of such disguise, will never be able to prove their own innocence in the premises.

The safeguard and security of the people, however, resides in the fact—superior even to any legal administration—that in the one hundred and forty-five years elapsing since the Declaration of Independence the "decent respect for the opinions of mankind" has so developed that all private organizations are ultimately under its control, regardless of their own choice or volition.

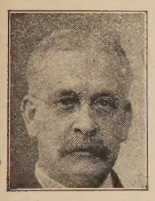
* *

NEEDED—A PROPHET

TURN to your Old Testament and read the story of how Amos came to the corrupt and corrupting court of Israel and told king and courtiers what God would do to them if they persisted in their evil courses.

Then try to think what would happen if another Amos entered the Senate Chamber of the United States and listened to an official declaration that "the expenditure of such excessive sums in behalf of a candidate either with or without his knowledge and consent being contrary to sound public policy, harmful to the honor and dignity of the Senate and dangerous to the perpetuity of a free government, such excessive expenditures are hereby severely condemned and disapproved," and then found the same Senate promptly voting to retain the man who had done this thing.

Editorial Correspondence



ONCE upon a time, in the long, long ago, and somewhere or other, there was a big old-fashioned house, with a wide porch, and sloping down from it a long graveled path bordered with a dwarf box hedge, and a couple of feet back a high standard box hedge, and here and there between them, in the early summer, great clumps of gorgeous peonies bloomed gloriously. Through this royal way one could walk down to where a sturdy wooden gate shut the world out, and shut the fortunate within. In those days a gate was necessary to keep out the stray dogs and the roving cattle, and to emphasize the ownership of the proprietor. It served other useful purposes, as when the little children swung joyously upon it, and when, late in the evening, fond lovers hung over it for their fervent and frequent farewells. It came later to swing easily on hinges that were not allowed to rust, after the cows were corralled and the dogs muzzled, and the people trained in civilized ways. Mostly it was open, and I used to notice when it stood ajar that boys would come up to it, and, instead of coming through, would climb the fence one side or the other, and break through the hedge into the walk, and then advance meekly up the path. Boys are queer critters! There is much of boy nature in the average boy; he likes difficulties, and is always looking for ways of expression for his excess of energy. But it was long a mystery to me why, with the gate wide open, he preferred to scale the fence and break his way through the hedge with the danger of torn trousers and a broken neck! I had about decided that it was boy nature, and let it go at that, until, in later years, I found it was human nature, and that man seldom outlives it.

Seeking for happiness, however we may define it, it appears that grown people are very much like lovers who find the longest way round the shortest way home, and the open gate, instead of being an invitation, is a challenge to something else. We spend millions, and more millions, for our legislatures to make law-gates to keep other people out, and to protect our possessions within, with the altruistic purpose of making all happy, and behold, the gates we build seem but to tempt people to scale the fence. It is a curious thing to note how so many people have worked and prayed and voted for the abolition of liquor, and when the gates are builded, these same people are crazy to find a fence they can climb or a weak place in the hedge where they can get through! So many have the idea that happiness consists not in recognizing the restraints of the law, but in beating the law, I reckon that boy nature persists until we are bald-headed, or dead.

But I started to talk about gates, of which there are many, and of many kinds. The war gates of ancient times remain but as more or less interesting ruins which we visit, if we can afford it, and observe with unintelligent wonder; the dooryard gates have mostly disappeared as no longer necessary, or are preserved only for ornamental purposes if they are ornamental, and because we are too slack to remove them if they are not. We seldom think of it, but one of the funniest things in our queer humanity is the way we build fences with ornate gates around our cemetery lots, when no one wants to get in, and those who are in can not get out!

Out near where I live now, there are a number of "developments," which, being interpreted, means the squares on the checkerboard of a city, by which individuals advance towards the kingdom of affluence. In many cases they are marked off on the street by lordly stone posts enclosing the roadway, and smaller ones for the humble pedestrian, and sometimes these posts are connected with a graceful arch with an inscription thereon, quoted from romance or history, or the name of the kingdom within. No actual gates swing between the posts, but there is a sense of exclusiveness about them which makes one want to get a boat on the bay and quietly float up and break in the back way!

I have been inside the pillars—I'll not say how I got there—but I have found that people are not different on the inside than they are on the outside. They have just about as much fun, and just about as much trouble; there is joy and happiness in nearly every house, and there is envy, and jealousy, and sorrow, and pain in nearly every house. You can not fence virtue in and evil out, no matter how high and strong you build the gates.

We read somewhere about the twelve gates which were in the walls which surrounded the heavenly city, and each gate was a single jewel, and the walls were of jasper, and within the streets were of fine gold. That vision must have appealed to the sordid in ancient times, and I know people to-day who, on first hearing it, would proceed to organize a company, with beautifully engraved and colored stock certificates, for the purpose of substituting asbestos for the gold, and getting the precious metal into the bank to their credit, who would take those jewel-gates off their hinges and hang them about the bare necks of their wives, and put up in their place a pair of pine bars! That is, they can not see the genuine because of the glitter of gold and jewel.

Now I believe in gates which swing out as well as in, and there are many in this world, but they are psychological gates. We are near one once a year, one of the most beautiful, if not the most beautiful, in all human history. This gate of Christmas is so strong that it has stood for twenty centuries, and it is beautiful beyond compare, emblazoned with the jewels of memory and glorified with good cheer and fellowship. It is peculiar in that it can never swing in until it has swung out. It opens to every one who would come into its holy sympathies, and it is never crowded within, because the one desire of those who are in is to get out and carry some of its joy and gladness to those who are without. Christmas is the gate of opportunity where, freed from the constraints of material things, we glory in the liberty of the sons of God. When we enter this supernal gate which is here and everywhere, we cease thinking of what we can get and seek the opportunity to *give*, for it is only through giving happiness that we get happiness.

It is seldom at this season of the year that we

have showers in this semi-tropic land. And when they do come they are like a short April shower in the North, full of refreshment and promise. Now according to the law of Christmas which I have been expounding. I had no right to expect a shower of blessings, for my Christmas gate of necessity had swung outward only for the passage of our love and good wishes to all the friends so far away in space, but so near in affection. Having given little what right to expect so much? But there came a shower steadily pouring all about the holidays; it gathered in the Old Bay State where the good women of the Missionary Association remembered the work and loyalty of one who believed very fondly and practically in the mission of the Universalist Church, and their sympathy was wafted on a multitude of cards, really white-winged angels of good cheer.

I am grateful, but even more am I cheered by the significance of this gracious remembrance. The mission of our women is not simply to spread abroad our faith, but to gather together in an enduring and practical fellowship all those who believe. Bind our forces together, and we shall be surprised and delighted to know how strong we are in numbers, resources and spirit. When the folks at home know those on the mission border, and those on the border know the folks at home, we shall be a Church to which no one is foreign.

F. A. B.

Miami, Florida.

Growth of Good-will for Japan

John van Schaick, Jr.

NOTHING in Washington is clearer than a better feeling for Japan. The Far Eastern situation in itself is not clear, but some things begin to emerge. And in spite of the continuous frothing at the mouth of a few radicals, Japan seems better understood and better liked.

We who have had missionaries in Japan for some years, and have heard their interesting reports, in our churches, have a starting point for our study of the present situation. We have the enormous advantage of hope and the open mind. We have stood firm against the rising tide of ill will between the two countries. We have been sure that it was caused by misrepresentation. We have contended that there was no inevitable conflict. Now we have been vindicated, for the tide has turned.

Only to-night a British correspondent whom I have come to know well confided to me that Britain had come to this Conference afraid that there would be a war between our country and Japan. "To prevent a horror like that," he said, "we came prepared to give everything we had, even our eye teeth and our crown jewels. Japan is our friend, but you are our blood."

The misunderstanding has existed in Japan as well as in the "States." They have been afraid of us. Soon after the Conference opened, a Canadian editor dined with a Japanese of high rank, a member of the delegation. The Canadian told me afterward that when the Japanese found where he lived, he said to him: "How can you lie down and sleep at night with four thousand miles of unguarded frontier between you and these people?" (United States.)

On both sides of that long frontier, we laugh at such a remark.

To the Japanese, however, we were the powerful white nation, reaching out along the Aleutian Islands half way to the coast of Asia, creeping ever closer in the Pacific, to Hawaii, to the Philippines, to Guam, seizing and fortifying naval bases, increasing in wealth and power and growing in hatred for Japan.

It has done the powerful Japanese statesmen good to come to the United States and sit down in a friendly conference with our representatives.

It has done us good to meet them.

At the opening of the Conference, most of the correspondents were hostile to Japan. All of the different delegations meet the correspondents regularly. Some of the early meetings with the Japanese were marked by questioning so sharp that it was unpleasant. Press despatches reflected suspicion and hatred.

Recently I attended the farewell meeting of Prince Tokugawa, head of the Japanese delegation, with the correspondents. The change in feeling was seen there. He took every man by the hand and then read a little speech of farewell which made a deep impression. "You have assisted," he said, "in dispelling the fears I brought with me from Japan, of being prejudged and misunderstood. I shall be able to tell my countrymen that they need entertain no fears regarding the spirit which animates America."

Said the *World's Work* representative recently: "The Japanese delegates have been a delight to the well wishers of Japan. They have talked the language of the West, and, better still, they have talked the language of Western liberalism. This is a golden opportunity for America to further the cause of civilization. The way to do it is to meet Japan half way."

A Boston correspondent remarked to me that he had been against them, but that at this Conference they had "certainly played the game." "It didn't take them long to see that Hughes and Harding were square men and meant to be fair to them. When once they saw that, they co-operated to the very limit of their ability."

Some of the public addresses of Baron Kanda of the Japanese House of Peers have been illuminating and useful. At Johns Hopkins he said this: "I will say candidly that Japan has made mistakes in China. I will admit that we have sinned both by omission and commission. Japan to-day is trying to live up to the new standard of international morality which has been growing for the last ten years. We want a prosperous and stable China, one that will provide and produce. Japan is not rich in natural resources and must get her products from abroad. We naturally look to the development of China."

In the *Living Age* of January 7, 1922, there is re-

rinted "Reflections on Lasting Peace," by Takashi Hara, the premier of Japan who was assassinated ust before the Conference. It should be read by all who want to understand the ideals of the liberal arty of Japan. "We must assure all peoples," he ays, "a just distribution of the world's resources and he necessities of life."

That is one thing the Japanese at this Conference ave made clear. There can be no hope of peace if we eliberately shut any race or nation away from access o the raw material of the world upon which their life epends.

We have come to feel sympathy for the economic eeds of Japan.

Japan has come, we believe, to see more clearly he strength of American sentiment for a square deal or China. With all the other Powers here, she has ccepted the Root principles. These recognize the overeignty, independence, territorial and adminisrative integrity of China, pledge China an unembarrassed opportunity to maintain a stable governnent, accept the "open door" and equal opportunity or all to trade with China, and promise "no further ursuit of special rights and privileges."

Some of the correspondents are still sending out loomy or bitter despatches about the relations of apan and the United States.

In these important ways, however, the situation as been changed:

Both Japan and the United States had huge aval programs. It was admitted everywhere that hese were directed at one another. Both have been bandoned.

We were building fortifications on islands in the acific which Japan was sure were against her. That as been stopped.

There was an Anglo-Japanese alliance completely misunderstood in the United States and regarded as a menace. That has been abrogated.

There was propaganda for war in both Japan and our country. With Great Britain and France, we have signed the Four Power Treaty binding ourselves to get together and talk over differences should any arise, before going to war.

Slowly emerging from the Conference now is coming the Nine Power Treaty dealing with Far Eastern matters.

The Chinese and Japanese seem to be getting together over the Japanese evacuation of Shantung and payment for the railway owned by Japan.

Conditions in China make all this work very difficult. There is no China with whom to deal. Or rather there are sixteen or eighteen or fifty-seven Chinas, and the most important ones are on the verge of real civil war. No man here knows what is happening in China and the worst of it is that most people there do not know.

The Chinese delegation here was chosen by the Peking government. A Manchu chieftain has pulled that government down since the Conference started and set up a premier named Liang-Shi-Yi. To-day the Chinese delegation gets a cable from another military chieftain in Central China that this new premier is a traitor because he has agreed with Japan about Shantung. So Northern China and Central China move toward war. All the time Southern China under Dr. San Yat Sen, once President of all China, claims that his government at Canton is the only true government and that these Chinese delegates at the Conference are not real representatives of China.

In the years of transition, it is fortunate for China that there is a conference like the one assembled here.

There is sympathy for China and a demand that nobody shall take advantage of her weakness. But here is where we divide into two camps: Some assert that every treaty in the past by which China has ever given up anything should be canceled and that the Conference should be broken up if they are not canceled, for all are "thieves' agreements." Others say that this is an impossible task, that whatever is established by treaty must remain, unless the nations concerned voluntarily give it up. "Against what had no basis of right or treaty the pressure of public opinion should be exercised." Against it also the nations here assembled should unite. The latter is my view. We can safeguard the future if we can not correct everything in the past.

If the Japanese spread out into Korea or Manchuria, they are spreading among people of their own race. They are infinitely better fitted to deal with chaos on that continent than any other nation. And the growth of liberalism among them, the agreements of this Conference and the sentiment of mankind will prevent the abuses of the other days.

Washington, Jan. 12, 1922.

Universalist Comrades

Fred A. Moore, Chairman Membership Committee

THE other day we gave one of our most ardent Comrades a brotherly "call" because he is working too hard, "burning the candle at both ends," and not heeding "danger" signals. He came back: "Man, do you stop to think what our successors can say as they look back upon this time, and exclaim, 'What a mighty opportunity was given you men to help make the world right!' It doesn't matter much how long I last if I do all that is in me while I am on the job."

There is the spirit of the Comrades; there is the reason why we must make good; and it is all the more reason why we must enroll every Universalist man! And that is why, here and there, and all along the line, we are getting reports of real campaigning.

Looking at it in the large, we see that the Campaign is taking form in five different ways:

In the churches where Chapters are organized, the effort is being made to recruit additional members, and they are recruiting.

In other churches, plans are being worked out to have Men's Clubs change their name to the Universalist Comrades. This is to be one of the largest sources of new members for the Order.

In still other churches where the Men's Club has become really a community organization, with members who are identified with other denominations, the endeavor is being made to organize a Comrades Chapter which will be wholly a group of men who are willing to keep together for service to and through the Universalist Church. This will in no wise disparage the other organization and most of the men involved will undoubtedly function in both groups—one for social and community purposes, the other for religious and denominational service.

In the fourth group of churches, the straight Comrades organization is being set up, and for the first time, or with a new impetus, the men of the church will become organized with the definite purposes of the Comrades in mind.

Last but not least, by any means, is the far-flung line of individual men in small churches, and in isolated places, who will be enrolled as members of the national organization with no local or state affiliations. We are assuring these men that there is a guarantee that this movement is to be so alive with energy, action, and motive-power that they are due to receive a continuous flow of incentive and stimulus and inspiration because of their identification with the Comrades.

So, in the North, the South, the East, and the West, in Japan, and anywhere that *Universalist* men hear the call, let this be added incentive to put their names on the dotted line, and do it now! This is the time when memberships will have the greatest value as incentives to others to do likewise. We shall see to it that the power of the example is brought to bear.

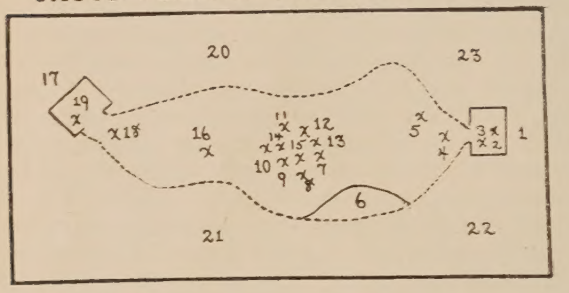
Next week, it will be reported that the National Board of the Order met in New York on the 15th, and made important decisions that will bear effectively on the unfolding life of this infant organization of grown-up men. As the "unfolding" goes on, and the "joining" multiplies, every Comrade will be proud of the name.

Come on!

The Sand Table

Mrs. Frank Austin Alden

JACOB FLEEING FROM HIS HOME



1. Jacob's home.
2. Isaac.
3. Esau.
4. Jacob.
5. Rebecca.
6. Water.
7-15. Trees.
16. Stone.
17. Uncle's house.
18. Uncle.
19. Aunt.
20-23. Trees, flowers, and moss.

HOW many of you have ever been on a long journey? I mean one that has taken more than one day, so that you have been traveling for the night? Well, some of us have. Let's see if anybody can tell us about such a journey and how you slept during the night you were away. Can you? (If any child can tell such experiences let them do so briefly—then add one such story of your own.) So you see that when we travel nowadays we go by train or auto or boat, and if we have to be out for the night we have certain ways of sleeping. It is not quite like sleeping at home in our nice comfortable beds, but it is a pretty fine way after all when we have to make a long journey.

Now we are going to study once more about Jacob. You know we have been studying about Jacob and his family for two Sundays already. We saw first, two weeks ago, how he got Esau, his brother, to sell his birthright for a mess of pottage, and a week ago we saw how he and his mother deceived Isaac, his father, in a very bad way, and how everybody in the home was made uncomfortable by this selfishness and sin. Change dates to fit schedule as you used these other lessons. Now to-day we see Jacob having to run away for a long time because he has made his brother Esau so angry by what he did. You remember last Sunday, that he had to run and hide. But now he and his mother are afraid that Esau is going to stay angry, and that it will not be safe for Jacob to remain at home, but that he will have to go away for a long while. You see that is another bad thing about doing something selfish and wrong, it is liable to make somebody do something they ought not to do. Of course it would be wrong of Esau to try to kill Jacob, but Jacob has done wrong to Esau, and you see that makes him afraid Esau will do wrong to him. That is the way it always works. If you do something to somebody else that you would not want them to do to you, then you are afraid all the time that they will do something to you that you will not like. So Jacob was now afraid of Esau.

And then, what do you think, while Jacob and his mother are talking about his getting away, his father, Isaac, calls for him. Just think how Jacob feels now about the selfish thing he did and how he deceived his father. Now, Isaac is calling Jacob. Isaac, you remember, is very old and almost blind. And Jacob has to go in to hear what Isaac has to say to him. Oh, but Jacob feels so mean and guilty and ashamed! I guess his cheeks were just as red as could be. And so he goes in to see Isaac. (Move doll Jacob to bedside of Isaac.) Now, what do you suppose Isaac is going to say to him? Do you think Isaac is going to tell him how bad he has been? Well, you see Isaac was a very old man. He had had years and years of thinking

about right and wrong. And he knows that the greatest punishment for doing wrong is that you have to carry the memory of having done it around with you all the time. It is like a great big load growing heavier and heavier all the time, just this memory of what you have done that you ought not to have done. So Isaac calls Jacob and he says: "My son, I am going to leave you my blessing. You have got this property now. You must carry the duty of it. I know what your burden will be, but you made it and you'll have to carry it. I bless you, my son. Good-by." Now Isaac did not say "Good-by," on account of Jacob's going away, but because he himself was going to die. (Move Jacob outside.) And so Isaac was very kind and loving to Jacob, thus forgiving him. But Jacob did not dare to stay at home, just the same. He was afraid of what Esau might do to him after Isaac was dead. So he and his mother talk it over. (See that dolls representing Rebecca and Jacob are together here.) And his mother tells him to make a long journey and go to the house of his aunt and uncle, and they will take care of him and give him work and he will be safe from Esau. So Jacob's mother gets his clothes together and puts up a lot of food for him to eat on the way. And Jacob starts on a long journey.

So Jacob says "Good-by" to his mother and, as they bid each other farewell, I guess they both know how mean a thing it was that they did. And don't you think they are wishing they had not been so selfish and bad? Because if they had not been selfish they would not now have to leave each other, and you remember that Jacob and his mother had been together in the home all these years and they loved each other very much. You see it does not pay to do mean, selfish things. Those things come back and hurt you just where you love somebody the most.

Now Jacob is going. (Move doll down road past the group of trees on his road.) Jacob didn't have any train to sleep in, or auto to ride in. He had to walk. And through the day as he walks he just keeps thinking of how mean and selfish he had been, and what trouble it had caused, and how much better it would have been to let Esau have what was coming to him and to have stayed at home. The sun is hot and he is dusty and tired. The day seems very long. But finally he stops for the night. (Stop Jacob doll where stone is.) He eats some of the food his mother has put up for him, but it doesn't taste much as food had at home. He is so homesick and lonely! But he can't go back because he is afraid of Esau. So he finally gets sleepy. And what do you think he is going to use for his pillow? This stone. Just think of using a stone for a pillow! Pretty hard pillow, don't you think? But it was all he had. And so he lies and thinks this whole thing over again—how he and his mother had acted, how angry Esau was, how kind Isaac had been to bless him, and how awfully foolish he was to have done such a mean selfish thing, and how it did not pay to be selfish.

And then Jacob had a dream. Here he is (lay doll down with stone for pillow) sleeping out under the sky. Now what is the sky full of on a nice clear night? Stars. Yes, wonderful stars that tell of our Father, God, who made them all the same as He made all of us. And Jacob falls asleep with these stars in his sight, and with his thought now fixed on the great God who made them. And as he goes to sleep he is thinking how much better it is to be clean and beautiful like the stars that do God's will, than it is to have to carry a load of trouble with you all the time because you have been mean and selfish.

And then, what do you suppose Jacob dreamed? You have all had dreams, haven't you? And some of them were nice pleasant dreams. So is Jacob's dream. In his dream he sees a beautiful ladder that reaches from the earth way up to the skies. And he sees beautiful white angels going up and coming down this ladder. And he seems to hear voices telling him that, as the angels go up and down this ladder, so his own heart could go up to God and God would send angels down to help him if he were only good and true to God. It is just as if the blessing of Isaac, his own father, was being made true. And Jacob wakes up in the morning with this dream fresh in his mind. And he makes up his mind that he will do what God wants him to do in the future and not be mean and selfish any more. And then he takes this stone and sets it up (turn stone up on end) as a monument to the place where he had this dream about God being ready to help him.

Then he goes on his way to his uncle's house (point to it), and he feels happy once more because he feels that God has forgiven him for being selfish, and he makes up his mind that he will work hard while here with his uncle so that by and by he can go back home without any fear. So Jacob, running away from his brother, suffers for his own selfishness, but learns that God is always ready to help him if he is good and true.

The Papers of John Pererin

XVII The Sin of Not Making Up One's Mind

THERE is one dramatic moment in the story of Elijah which for some reason or another Mendelssohn omitted from the text of his oratorio. It is when Elijah confronts the people of Israel assembled on Mount Carmel with the great challenge, "How long shall ye halt between two opinions?"

It is a far cry back to those days; and it is not easy for us to appreciate the size of the issue that was involved. On the face of it, it looks to be a little controversy between rival local deities—for nowadays we know that the Jehovah of the Hebrew tradition at this point of time was a very different deity from that which we worship. But there was nevertheless a very momentous issue at stake. It was the question of a choice between a God who would permit and perhaps justify the kind of life they wanted to lead, who would cast a complaisant eye upon a habit of easy morals, and a God who would require a stern and steady self-discipline. It was the choice between a God who

could be trusted to ask very little of his worshipers, and a God who was likely to ask a great deal and might even exact everything, the choice between a cheap and pleasant religion and a religion of great ideals and therefore of great demands. So that really it was not a choice between two Gods, but a *great moral decision about life.* If they made up their minds for Baal, it was because they preferred the life of natural and fleshly desire, and they would take a God made upon their own image. That was the one way. The other way was the way of self-discipline, of that good that they had learned to call Righteousness, in which case they would take Jehovah for their God. What was really facing them was not so much a choice of Gods, but a decision about themselves.

And it is everlastingly true that your belief about God is plainly registered in the kind of life you choose to live. It is not the things you say about God, but the things you do with yourself, that tell what you believe about Him. There are plenty of people who hold the opinion that God exists, but who go on living as though there were no God at all, who order their lives without giving a thought to God. And that is the one real and deadly atheism. Dr. L. P. Jacks tells the story of an old cobbler in an English village who professed to be an atheist, but who was very careful to see that no poor child went unshod in the winter. When he died, one of his friends said about him, "He talked more than a man of his size should have done. He spent his breath in proving that God did not exist, and spent his life in proving that He did."

That gives you the other side of the shield. A man's opinions are not his beliefs. His opinions are what he talks about; his beliefs are what he acts upon.

So that your real mind about God comes out in what you do with your life. I imagine that the truth about most people nowadays is that they neither believe nor disbelieve in God. They neither affirm nor deny; they simply drift. It is not true to say that they are halting between two opinions, for they are not aware of two opinions; they are not limping between two sides, they are not conscious of an opposition of sides. They just go on from day to day, living from hand to mouth, eating their meals when the time comes, sleeping, waking, working in a sort of mechanical round, and picking up what diversion they can on the way without asking too many questions. So far as they have any coherent philosophy of life at all it is the philosophy of having as good a time as possible, without any troublesome ideas about the duty of doing good or any strong aversion from doing evil. It is a colorless, characterless life which counts for nothing in the great movement of the world.

You will remember that in the beginning of Dante's Inferno he says that when he was approaching the purlieus of Hell, his ears were assailed by a battery of despairing howls, of hopeless weeping. And when he saw the unfortunates from whom the clamor came, he inquired about them and was told that they were the people who had never made up their minds, who were neither for God nor against Him, and whom even Hell would not receive. For there is no room in Hell for colorless nobodies. Kipling has a similar idea in his poem, Tomlinson, in which he describes a man who had committed no sins of his own but had been a weak imitator of other men's sins. There is a sin which is not worth damning—the sin of being next to nothing at all.

And if you think that it is an exaggeration to call this *sin*—then read this passage from George Adam Smith's exposition of the prophet Zephaniah. The prophet is speaking of the indifferent colorless people in Jerusalem who were saying in their hearts, "Jehovah does no good; and he does no evil." "We have to-day the same mass of obscure, nameless persons, who oppose their almost unconquerable inertia to every movement of reform, and are the drag upon all vital and progressive religion. The great causes of God and Humanity are not defeated by the hot assaults of the Devil, but by the slow, crushing, glacier-like mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up, but by being sat upon." That is the sin of being a man who drifts.

There is but one way out of this slough of indifference, this life that cancels out, leaving as the result nothing. Read the lives of any of the men who have mattered in the world, and you will find back of all their achievement a moment at which they made a great and decisive moral surrender—to an ideal, to a vision, to a cause. They took sides; they planted themselves down squarely as the friends, the servants, the soldiers, the advocates of some enterprise of faith and love; they wore its badge, they carried its banner; they gave all they were to it. It is this quality of decisive moral surrender that gives meaning and nobility and greatness to life, this focusing of all the powers of life upon a single purpose.

For us the real issue of life is simplified so that we can not mistake it. It is expressed in a single name—Jesus. We have accepted him as the embodiment of what a human life should be. Jesus is God's last word to us about ourselves. He defines for us the meaning and the point of life. It is not given to all of us, indeed it is given but to few of us, to become the flaming protagonists and leaders of great causes. We have not been planned on a large enough scale. But that does not mean that we have no opening for that decisive moral surrender which adds greatness even to small men like ourselves. For there is always a great cause calling us, and it is the great cause that makes the great soul. And here waiting is that Cause which is Christ, that ideal which is Christ, that vision which is Christ, the purpose which is the Kingdom of Christ on earth. It is the Cause of God no less than of man, the Cause which embraces all causes, the ideal which gathers into itself all ideals, the vision of which every other vision is a broken light. It is the supreme cause of humanity in time and in eternity. And you swing into it by your personal surrender to Jesus Christ.

Thou God and Father of all, in whose will is our peace, reveal unto us continually what is Thy good and perfect will. Deliver us, we entreat Thee, from aimlessness; keep us from the easy complacency that passes from day to day without purpose or plan. Show us Thy Will that we may do it; reveal to us Thy Kingdom that we may serve it; manifest to us the Ch ist that we may surrender ourselves to him. Amen.

Universalist Headquarters

THERE has been a prompt and generous response to the appeal for a fund to pay for the new "Universalist Headquarters." The letters received are quite as significant as he checks and pledges. Here are a few of them:

——, New Hampshire, Dec. 12, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

Please find enclosed one dollar towards financing he new Universalist Headquarters, which I am aware s "but a drop in the bucket," but I think if every one ;ave as much according to their means, you would iot lack for funds. No, my pocket book is not so generous as my disposition, but this mite will help how my good intentions, which, with the necessary charity which I feel obliged to dispense, with my imited income means quite a bit to me.

Wishing you abundant success,
Yours sincerely,

* *

——, California, Dec. 15, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Co-Worker:

Your circular letter received, and in reply will say that I can only send a small amount ($2.00), but as every little helps some and I do want to help along with God's work in general, I am sending my mite. We are also building our local church this year, and will help with it, too. Do hope every one will give as their pocketbook will allow.

Sincerely yours,

* *

——, Maine, Dec. 12, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

Kindly find enclosed my check for one hundred dollars of the Universalist Headquarters six per cent gold notes.

Yours for a Happy Christmas,

* *

——, Idaho, Dec. 12, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

I wish to subscribe for four hundred dollars of the Universalist Headquarters six per cent gold notes.

I will send you the money just as soon after Jan. 1, 1922, as I can manage to get into town and draw it from my savings account.

Yours sincerely,

* *

——, Maine, Jan. 5, 1922.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

Referring to the money for your new building that we wrote you that we would let you know the first of January.

We will give you two thousand dollars, and will send the money in a few days.

——, Wisconsin, Dec. 12, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

I will give five dollars toward this fund. It's all I can possibly spare. I may be able to subscribe again sometime in the future.

* *

——, Pennsylvania, Dec. 28, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

I am sending under this cover and by registered mail to you two Second Liberty Bonds, four and one-fourth per cent, for which please issue bond in joint names, Mr. and Mrs. ———.

We wish you great success in the new home, and a bright New Year.

* *

——, New Hampshire, Dec. 11, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

Yours of Dec. 1st is received; also a former communication relative to the financing of the new Universalist Headquarters.

I am enclosing a check of fifty dollars to be applied to the expenses of the work, and hope it may help somewhat in raising the needed funds. I prefer to give the amount outright than in any other way.

Yours very truly,

* *

—, Pennsylvania, Dec. 28, 1921.
Mr. Arthur E. Mason, Treasurer.
Dear Sir:

Enclosed find check for twenty dollars which I wish to go toward the new home for the Publishing House. Please list this as anonymous, for I do not want my name to appear in print in this case.

Yours very truly,

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Pile of Fruit

I ENTERED into one of the Restaurants of Fred Harvey, and I sat down at the Center Table. For the tables in that Restaurant stood around the room, but in the center was a large round Table. And on each of the smaller Tables there was a Basket of Fruit. But on the Center Table was there a large Pyramid of Delicious Fruit, of many kinds. There were Golden Oranges and Red Apples and Juicy Peaches and Yellow Bananas, and they had been skillfully piled in the Middle of the Table so that their top reached far toward the Ceiling.

Now at the side Tables every man ate Fruit, as much as he liked. But at the Center Table no man took any.

And when I had eaten a good square Meal, I called the Waitress, and said unto her:

I want to spoil that Pretty Picture in the Middle of the Table.

And she said:

Good for thee! For we piled that Fruit Yesterday morning, and no man hath had courage to touch it. And Fruit in this Restaurant is placed upon the tables to be Eaten.

And I said, Get me that Big Orange from the Bottom Row, and a Big Apple from the middle on the other Side, and a good Bunch of Grapes.

And when I had begun, then did every man at the Table take Fruit, and the Pyramid grew Smaller by Degrees and Beautifully Less.

Now there are men who stand off and fear to attack life's large possibilities of Joy and Usefulness. When Opportunity cometh in Smaller Baskets, then do they eat and are Measurably Satisfied. But Life's Great Privileges do men often permit to stand on the Middle of the Table, where they see them but fear to Taste, lest they bring down a Tower of Babel. But Life's Reasonable Joys, both small and Great, are to be enjoyed as they come, and not to be Gazed upon from Afar.

Wherefore, improve thy Present Opportunity, whether of Service or of Sweet and Reasonable Joy. For the Baskets around the wall are thine, and also the Great Heaps where God hath gathered up Life's Fulness of Knowledge and Satisfaction and Friendship and Power.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

JANUARY 29—ELIJAH IN NABOTH'S VINEYARD

The Works of a Woman

The world condemns a woman with great severity when she goes wrong. Some few centuries later a group of men played the same cards in the same way for the life of the world's best man and not one of their names is remembered. Jezebel can never be forgotten. She was a woman.

Woman's influence like man's depends upon more than one factor. In the study of influence the foremost consideration is the personalities involved. Some individuals easily move some others. Some situations make for easy change of purpose.

Jezebel was a strong-minded woman capable of handling many situations. That her husband was sometimes included in these situations is only natural and is no evidence either of her wickedness of purpose or of his weakness.

Woman's influence is frequently discussed and sometimes intelligently. It is true that we expect more of woman's ideals than of men's. That is because of her occupation with the finer qualities and situations of life. Her life is given to motherhood and home and the creation of beauty in her surroundings and to the development of commendable qualities in her children.

Jezebel was a clever woman but she did not live in an age of fineness. The best education was crude. The very best of religion was coarse. The choicest individuals any one knew were not finely developed individuals.

Cleverness and success in getting loomed high among the popular virtues. To her it was not a contemptible and criminal thing for her to use her husband's name and seal to secure what she wanted. True, Ahab accepted the standards of society which gave a man the right to hold his property against all others as long as he elected to hold, and she violated this understanding of rights. To her this conduct was cleverness, and her secrecy was to be a delightful surprise for her husband.

Many have not yet risen much above the standards of Jezebel. To many a bit of cleverness in getting what they want is simply clever; the sorrow and loss and break-down of others concerned is of no consequence. Many do not yet know that vice and wrong of every kind are nothing more than selfishness working ruin on its victims. Jezebel did not consider her act as murder. Many are just as shallow in their self-defense as she. If one life is broken by another the result is death, and the label pinned on can not change the result.

Law Versus Spirit

How easily some folks fool themselves! It is far more difficult to fool other people than to fool oneself, it would seem. How innocent one often is in his sense of cleverness when he has successfully fooled himself!

David was a wonderful man, but he was blind enough to think that he could murder a pretty woman's husband and not be detected by God Himself. Jezebel was not even as clever as David. Bright men in the Jewish Church took Jezebel's method when they decided upon quieting Jesus of Nazareth. Who of them all succeeded?

One of the outstanding facts every teacher of people must teach is that life is an organization very much like a machine. The machine may go together with one or more parts in their wrong places but *it will not work*. Wrong is not right. Wrong figures never alter the facts.

When Jezebel hired folks to swear that Naboth had committed great wrongs worthy of death she did not secure a garden for the delight of her husband. She secured a parcel of trouble and regret and remorse. She made a picture of sorrow and injustice and disaster that she carried wherever she went and that lit up in her dreams to give her alarm and regret. The whole thing was a failure.

I suppose that a man may get money by injustice and robbery and the break-down of the other party, but he wants that money for the purchase of luxuries for the delight of his soul, and no man ever brought luxuries home to his soul by dimming the light in the souls of others.

The law written in the books is very successfully evaded, and men who do wrong go uncondemned because the detail of their method is not specified in the law, but no man can evade the processes of the laws of life. Wrong works out wrong with never a failure. Right works out right. This is the law and it works for princes and for plain people.

"Dost Thou Govern?"

This is a taunt. It is a thrust. Such speeches are unfair. Regardless of the need of prompting or of the greatness of the issues one hesitates upon, this kind of attack is an unfair approach to personality.

Put into the form of an jnquiry respectfully presented it is worthy of every man's answer.

It is worth while for the man in a high place of leadership and direction to ask himself this question. It is good for him to analyze the whole subject of government and his relation to the principles of it. What is government? Whose is it? What direction is it going? What is required of those who occupy the chief seats therein?

It is a good question for each man to ask himself. Dost thou govern? What dost thou govern? By what right and for what purposes dost thou govern?

Government, like every other action, organized or individual has but one purpose and that is to promote life, increase the values in the experiences of humanity.

Every man has a realm of leadership. He is the chief inspiration and the determining factor somewhere. He is chief executive and speaks the word of decision in certain spheres. It is good for him to canvass this subject and answer himself some searching questions as to the merits of his achievements as ruler.

There is another phase to this whole subject, however, and that is that every man is under super government. There are decisions that no man makes for himself. There are courses and sequences and destinies that lie beyond human control.

He lives best who best conforms to the supreme rule of righteousness. He who pursues the course of harmony with the laws of life will not only find life's rich comfort, but will be superior to the cross currents of discordant influences.

Young People's Christian Union

DIRECTOR'S DATES

Jan. 23. Claremont, N. H.
Jan. 24. Concord, N. H.

* *

DISCOVERIES AND REVELATIONS

One of the chief values of the observance of Young People's Day is that it helps many of the young people who take part in the services to discover themselves, and affords a revelation of their abilities and possibilities to the other people of the church. Probably there has been no other one thing that has helped so many young people to find their way into the ministry, or has suggested to so many parishes that they have ministerial timber in their midst, as has Young People's Day.

A young man who has never stood in the pulpit before is called upon to do so on this occasion, and he surprises himself and every one else with the success of his accomplishment. He may preside with ease and dignity at the service; he may read the Scripture lesson in a way that makes it understandable; he may lead in prayer, and not merely say words in the accepted form of petition; he may give an address or brief sermon that reveals unsuspected powers of public address; he may find real delight as well as hard work in his participation in the service. Such an experience may help him to discover himself, or it may reveal his abilities to others so that they will help him to see them.

A church that is anxious to recruit its ministry will take every possible means and opportunity to help its young men to find their places in its service.

* *

A NEW DIRECTOR OF YOUNG PEOPLE'S WORK

It is a delight to welcome another worker with the same title to the ranks of our workers in the Church. Mr. Carl A. Hempel is the Director of Young People's Work in the First Universalist Church of Lynn, Mass. No better man could be found anywhere for such a position, for his experience in Sunday school work, his early training in the Y. P. C. U., and his years of service as a Y. M. C. A. secretary have peculiarly fitted him for this task.

The wisdom of the First Church in Lynn will be demonstrated by the results which will attend his work. These are already beginning to appear, both in the Sunday school and the Y. P. C. U. Any church that desires to insure its future by attracting, holding and training its boys and girls, its young men and women, will do well to follow the example of Lynn.

Although working under a different title, and having additional duties in the parish, Miss Ethel M. Freeman, who began her work in All Souls Church, Brooklyn, last September, has met with similar success. The work of Senior and newly formed Junior Unions, as well as the Sunday school, is showing the results of what she has done.

The time is coming when every one of our churches that is at all able financially to give its minister the help that he needs will have such a worker. We shall soon be convinced that no sizable church can afford not to have one. In one place the worker may be a Director of Young People's Work; in another a Director of Religious Education; in others, an all around Pastor's Assistant. But most of our churches will see the necessity of such a worker before long, as a number have already, and our schools will not be able to supply the demand.

And a little later the time will come when our larger churches will employ a staff of such workers, each with his or her own specialty, and all laboring together to serve the community through the church and its various organizations.

* *

THE MINISTER AND HIS YOUNG PEOPLE

When the All New England Get-Together was held in the First Church of Cambridge on the last day of the old year and the first day of the new, there were several ministers present with their young people.

The largest gathering was at the banquet on Saturday evening. This is no time for a minister to be away from his study, unless there is something of great importance. Half a dozen men evidently thought there was something of great importance. I am inclined to believe that if any of those who were not there had been asked to officiate at a wedding on that night where there was a possible ten dollar fee involved, he would have found it possible to make his preparation for Sunday at some other time.

It is all a question of a minister's estimate of the relative importance of the different parts of his work. There is no inclination to underestimate the value and importance of the pulpit work, or of adequate preparation therefor. This ought not to be neglected. But any minister who has several days advance notice, can so arrange his work as to leave himself free for Saturday evening if necessary. In fact it is related of Henry Ward Beecher that he found it necessary in his work to finish his pulpit preparation by Saturday noon, always, leaving the afternoon and evening free for the refreshing of mind and body.

What did the ministers who came to that banquet at Cambridge gain, and what did the others miss? A good supper, yes, but that was unimportant, for most of them had good suppers wherever they were. An occasion of youthful fun and fellowship, yes, but many ministers would not care for that for their own sakes. What they really missed was a chance to enter into the lives of their young people, and to make those young people feel their interest. A minister who goes with his young people to such gatherings, who enters into the things they like to do, who learns to know them and to love them and teaches them to know and to love him, has prepared the way for a ministry which goes deeper and lasts longer than any ministry in the pulpit. The latter is necessary to give point to the other; the other is essential to give personal force to the spoken word. Jesus did more to advance the Kingdom of God by his friendship with Peter and James and John than he did by preaching the Sermon on the Mount.

Stanley Manning.

Boston, January 11.

For the Quiet Hour

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much you are adding to the pleasure, or the misery, of other people's days.

George S. Merriam.

Half the good that is done comes from being thoughtful, considerate, and accommodating.

J. F. Clarke.

When you are in a hurry, just say to yourself, "I *have all the time there is.*" Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever.

Francis De Sales.

We are in such haste to be doing, to be writing, to be gathering gear, to make our voice audible in the decisive silence of eternity, that we forget that one thing of whch these are but the parts, namely, *to live.*

R. L. Stevenson.

None of us can live well by an occasional good resolution. Everything depends on storing up in ourselves by a habit of well-doing, a great and ever-increasing fund of moral power, which shall be available to brace us against sudden temptation, to help us to carry out better purposes and to hold us steady and true to the ideal.

C. G. Ames.

"He whose ideals are clean, sincere, kindly, and earnest will become what he seeks."

We can not crown Christ lord at all, unless we crown him Lord of all.

Hudson Taylor.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

REPORT OF CONFERENCE OF P. O. MISSION WORKERS

A Conference of P. O. Mission Workers was held at the Universalist Publishing House, Boston, Dec. 13, under the auspices of the W. U. M. S. of Massachusetts. Mrs. Carol T. Restall, State Chairman, presided.

While local chairmen have been interested in this branch of service, and anxious to promote its usefulness, a little uncertainty has prevailed as to how best to proceed. The Conference thus offered an excellent opportunity for the asking of questions, and the informal exchange of methods.

The meeting opened with a welcome to our workers, and a statement of the purpose of the department, as set forth in "P. O. Mission Suggestions," issued by our national chairman, Mrs. Vivian Moore, as follows: "We feel that great needs exist in the minds and hearts of people. Some are in sorrow, some are filled with doubts about God. Some are suffering physically, some are thinking intensely of the possibilities of relieving the social unrest. Some are wondering about immortality. These and other needs exist. It is our aim to issue messages that may meet these needs, messages of comfort, of hope, of faith, of inspiration."

The program was divided into topics, and each topic presented by a leader. Discussion followed.

How shall we circulate our literature among our Circle members? Place leaflets directly in the hands of our women. Do not wait to have them take them. Carry or mail leaflets to absent members. Have a point of contact. Let the leaflet distributed be in relation to the subject of your meeting. Use a bit of "salesmanship" in your distribution. Let each chairman know her literature, and be able to interest her Circle members, and create in them a desire to read.

2. Church door and rack distribution. Good "salesmanship" method, also, here. Recommend your leaflet, as you pass it. Enlist the co-operation of your young people in church door distribution. Change supply of leaflets in church rack frequently. Always have in the rack or on the table one sermon on the Universalist faith. Make attractive posters with sample leaflets. Advertise in your church paper, or Calendar. Ask minister to speak of literature, calling attention to where it may be obtained. Have small box with one sermon only. Mark it, "Free—take one." Distribute often at evening service. Usually more strangers are present.

3. How shall our message go by post into other states? Ask Mission Circles to subscribe for the *Universalist Leader* to be sent to friends coming into a knowledge of the Faith, and known personally to our missionaries in the South. Send magazine subscriptions, wholesome fiction, or biography to church reading rooms and libraries at Kinston, Sunburst, and other missionary points, also to schools at Suffolk, Va., and Camp Hill, Ala. Enclose a sermon leaflet or the "Bulletin," when writing to friends.

4. The wider circulation of the *Universalist Leader*, and other religious literature in home towns. Subscribe for the *Leader* to be placed in Public Libraries, Y. M. and Y. W. C. A.'s, community reading rooms, and institutions. Ask permission to place literature racks in railroad waiting-rooms. Work with other denominations in providing literature to be placed in the hands of travelers.

Our National Chairman, Mrs. Moore, was then called upon to present two topics, which she was especially anxious to promote this year—the purchase by Circles and individuals of our literature for which there is a charge, and advertising our sermon leaflets for six months in local newspapers. She asked that the purchase of our leaflets be not accounted as an expense, but an investment. If necessary, let Circles purchase leaflets for their members.

The subject of advertising in local papers was then taken up. As the suggestion was a new one, few had results to report. Mrs. Moore made an earnest plea for a trial of this branch of the work. She furnished forms to be used in advertising each leaflet. These are to be had by applying to state chairmen.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR BEST CHRISTMAS

To our dear Friends:

The Suffolk Normal Training School-Mission sends you its best wishes of the merry and happy season for making it possible for its four missionary teachers and its more than three hundred poor but worthy boys and girls to have the "best Christmas of our lives." We hereby dedicate this little token of gratefulness to *you*.

The Sunday school of Franklin, Mass., came first with a good sized check to be used for "our best Christmas." We are thankful.

Next came the Sunday school at North Adams, Mass, through our very good friend, Mrs. Warner, with four boxes of toys, and post office order, and other and many good things. We are thankful again.

Then came Brockton, Mass., through our dear old friends, the Rev. Mr. and Mrs. Scudder, with two large boxes of clothing from the Mission Circle. We are still thankful. And several ladies have been very liberal in the sending of boxes and cards, and letters of much encouragement. All of these reached us in due time.

And so did Christmas day. And we all were just simply happy and merry. I have seen fifty-eight Christmases, but never a happier one. We had told our week-day Sunday school that we would not have any Sunday Sunday school on Christmas day, but would have it on the following Tuesday at noon. Our beautiful holly Christmas tree had already been placed upon our little platform, decorated, and the many toys strung from limb to limb. Mrs. Palmer and Mrs. Jordan, with their committees of girls and boys, did the work. Candy, apples, nuts, and so forth, were all about on the platform.

Tuesday noon is here, and so are some two hundred and fifty poorly but cleanly dressed boys and girls—many of whom brought their mothers and fathers with them. At exactly twelve o'clock, the bell rang and everybody was seated. Virginia Jordan, our thirteen-year-old granddaughter, presided at the piano. After brief exercises we read Miss Earle's letter telling that we are the one hundredth Sunday school organized since the beginning of the General Association, and it is expected that we make ours one hundred per cent. We all promised. Of the fifty-two Sunday Sunday school members, only *fifty-two* of them were present.

And then the many presents were given away, together with the candy, and so forth. Everybody received a present—some, many. And now a man drives in with a truck of ice cream—which was soon disposed of. We closed with singing and prayer. So you may, from this, get an idea of "our best Christmas." I am sure that I failed to tell you all. We thank everybody who helped.

J. F. Jordan.

Suffolk, Va., Dec. 29.

* *

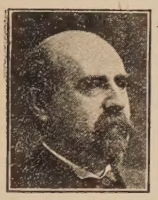
NEW HOPE FOR ARMENIA

There is a prospect that the protection of Christian people in the Near East will be made a matter for consideration and action by the Council of the League of Nations and that, therefore, the contemplated extermination of Armenians by Turks may not be carried out. If any Armenians are to be saved, the children, who have possibilities of physical and intellectual development, surely should be the ones.

First returns from our Christmas offerings are very encouraging. Though the weather was dreadful on the days of our appeal, many schools are sending in larger checks than ever before. If the offering was neglected in any schools, we ask the ministers and superintendents to give new attention to the matter. It is not too late.

Among Our Churches

New York City Letter



Chapin Home.—Coming preachers at the Home: Miss Ethel M. Freeman on Jan. 22 and Rev. W. H. Sobey Feb. 12. "We had a wonderful Christmas" is the report from one of the officers. Two December social events attracted and won success. On Dec. 10 the Metropolitan Y. P. C. U. gave a dance for the benefit of the Home and District. Net receipts $150. Mr. Walter Mills, through courtesy of the Jamaica Musical Society, gave a concert that was enjoyed by an audience that filled the chapel, Sunday, Dec. 18. Miss Emma J. Webb is the faithful head of the Y. P. C. U. committee that arranges for the religious and social affairs at the Home. For years, not too many, please, Miss Webb has served. To materialize appreciation, a beautiful gift was presented, Jan. 8. It bore this inscription: "Presented to Emma J. Webb as a token of love, high esteem and appreciation for her faithful services to Chapin Home from Board of Trustees, Members of the Home Family, Metropolitan Y. P. C. U.'s Religious Committee and Friends." The gift was divided into numerous parts, and each was solid gold. * * **Divine Paternity.**—The Christmas entertainment was held Dec. 22 under the auspices of the Sunday school and Y. P. C. U. It was a parish affair. A professional entertainer was present, and, best of all, baskets were generously filled for poor families at the Mission. The Christmas celebration of the Mission was a tiptop success. The children gave a play, Dr. Newton brought a message of cheer and good will, and everybody was happy. The faithful mission worker, Miss Riepe, received a generous money present, with the prayers of the people upon a journey to Davenport, Iowa, to attend ill members of her family. The Trustees of the General Convention had the hospitality of the church, Jan. 16 and 17. On Jan. 24 the Fresh Air Fund will receive the benefit of a card party, and on Jan. 30 the Chapin Home Auxiliary will profit from a theater party. * * **Washington Heights.**—Christmas was celebrated by a church family party at the home of the pastor. Mr. Harris' subject for Christmas was "The Miracle of Happiness," and the theme for New Year's "The Days that Teach Wisdom." Mr. Harris is to give a series of six lectures to a Literary Club, on "The Principles of Dramatic Composition." The pastor is completing arrangements for the largest summer playground for boys in the state. It covers an area of 178 acres, with a mile river frontage and extending back to the tops of two mountains. It is to be called "Camp Wamego." This will make a great outing camp for Universalist boys. * * **Mt. Vernon.**—A Boys' Club has been organized. A dinner was enjoyed Jan. 7, and in the following week the lads visited the group at Washington Heights. The annual fair was a large social and financial success. * * **Good Tidings.**—The new minister, Rev. Burte B. Gibbs, is learning the highways and byways of the big borough of Brooklyn. With characteristic enthusiasm and devotion he is searching out and finding his people. The January calendar makes attractive reading and proves that Brother Gibbs is 100 per cent alive and doing. Pulpit themes: "A Resolution for the New Year," "The Bible in Literature," "The Building of God," "The Measure of a Universalist," "The Young People and the Church," "Making the World Better," "God Careth for You," "Where There is Vision," "Voices that Prevail." A parish entertainment will be enjoyed Jan. 20. * * **All Souls.**—A unique and helpful service was held Sunday, Jan. 15. It was a Laywomen's Service. Miss Ethel M. Freeman, the parish worker, presided. Mrs. Raymond Gunnison spoke upon "The Religion of the Home Keeper;" Mrs. Albert E. Snow portrayed the women of the Universalist Church and Mrs. Theodore Burroughs paid tribute to the women of All Souls. At the December meeting of the Women's League, Mrs. A. Eugene Bartlett delivered an address on "The Women and Homes of Tropical America." The Chapin Home Auxiliary will have a benefit party Jan. 20 at the home of Mr. and Mrs. Frederick J. Van Vranken. All Souls has met with a great loss in the death of Mr. Frederic E. Gunnison. Mr. Gunnison gave the richly decorated and furnished room at All Souls in honor of his parents, Dr. and Mrs. Almon Gunnison. Mr. Gunnison was a successful lawyer and banker. As a lawyer he attracted the commending attention of the late Senator Hoar, and as a banker Mr. Gunnison won high recognition and fortune. He was a man of highest probity, a genial friend, a useful citizen and generous supporter of All Souls. * * **Our Father.**—This parish has the good habit of commencing each year with "no deficit." The generous giving of the people always "backs up" the wise business sense of the trustees. On Sunday evening, Jan. 29, Mr. Arthur Nash will speak upon "The Golden Rule in Business." The minister and his wife received gifts in gold, or something that certainly was golden, at Christmas-time. The nineteenth year of the present pastorate will begin in March.

Thomas Edward Potterton.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1922

Previously reported	25
Santa Paula, Calif.	4
Norwalk, Ohio	13
Total	42

Florida

St. Petersburg.—Rev. Louis J. Richards, pastor. About six years ago twelve people, separated from the church of their allegiance, met to hold a Universalist service in this city. From this small gathering has sprung a flourishing society. On Jan. 1 services were resumed for this season at Masonic Temple. Owing to a misunderstanding we were without a minister, a most interesting and inspiring service was conducted by Mr. Fitch, church chorister. Mr. Richards is expected to begin his work here the latter part of the month, and until that time services will be conducted by Mr. Bishop, Southern Superintendent. The Mission Circle has entered upon the year's work with a will, two successful meetings having been held with Miss Hoskins and Mrs. Geo. West as hostess. To the society and its instigator, Mrs. Abbott, is due much credit, for through their faithful efforts has come the success of the Universalist movement here. The Circle gave generously to the Orphans' Home in Jacksonville at Christmas, and is sewing for the Camp Hill, Ala., school. Altogether the outlook is bright.

Illinois

Joliet.—Rev. Walter Henry Macpherson, pastor. On Sunday evening, Jan 8, the Comrades conducted the first of a series of evening services which is to last for ten weeks. These meetings will have interesting musical numbers, community singing and fine speakers.

Elgin.—Rev. Frank D. Adams, D. D., pastor. During December Dr. Adams gave a series of sermons in answer to the common objections to the claims of the Church, "I can not believe in God," "I can not accept the Bible," and "The Church is reactionary." Fine congregations heard them and the papers quoted liberally. On Friday before Christmas an indoor parish picnic was held in Unity Hall, followed by an old-fashioned tree and program in the church auditorium. Both were splendidly attended in apite of the sleet, which made the going precarious.

Massachusetts

Hingham.—Rev. Ezra A. Hoyt began his second pastorate with this parish Dec. 1. An every member canvass on Jan. 1 was a great success. The pledges are more

than double those of any preceding year. Three members were admitted to the church Jan. 1.

Brookline.—Rev. Charles Conklin, D. D., pastor. The Sunday school gave its regular Christmas party to twenty poor children from Boston on Christmas Eve. After recitations by several children and brief welcoming remarks from Dr. Conklin and Mr. Kelly, the superintendent, Santa Claus appeared and distributed the presents from the well-filled tree. One little girl was heard to say, as she received a warm knitted cap, "My brother hain't got no cap, and I'm going to give this to him." Ice cream and cake were the last things on the program.

Waltham.—The Mission Circle of the Universalist church has lost one of its oldest and most honored members in the death of Miss Abby E. Armstrong. Resolutions expressing appreciation of the life of this "most faithful, earnest and untiring worker," were adopted by the Mission Circle at a recent meeting, a copy of which was sent to her family.

Orange.—Rev. L. J. Richards, pastor. The church at Orange has made exceptional progress during the past year. Mr. Richards has awakened interest in all branches of the organization, and the parish was very much disturbed when the prudential committee gave notice that on account of poor health Mr. Richards had been given a leave of absence to recuperate. Mr. Richards will go to Florida and goes with the prayer of the parish that he will regain his health and return in the spring.

New Hampshire

Nashua.—Rev. William H. Morrison, D. D., pastor. The annual Christmas sale was a great success. The patronage was generous, and whenever there is a supper the church is crowded. Christmas Sunday the church was beautifully decorated with greens from the country, and the choir, assisted by a violin, gave an exceptionally fine program. The Christmas celebration the preceding Friday consisted of a party from 3 to 4 o'clock, for the Cradle Roll children, followed by games for the older children till supper time, and then a pageant in the auditorium in the evening, followed by a Christmas tree. The pageant "At the Door of the Inn," was so fine that it was repeated Sunday evening, Jan. 6.

New York

Cortland.—Rev. George J. Porter, pastor. The Ladies' Aid Society raised $350 at the fair held Dec. 6-7. During the year they have contributed $425 toward the expenses of the church and there is now a susbtantial sum in the treasuy. Dec. 23 the Sunday school presented the cantata, "The Gift," under the leadership of Mrs. W. B. Davis, a very fine singer who has recently taken charge of our church choir. Afterwards gifts were given to the children from the Christmas tree. Church attendance has increased more than one hundred per cent in the last year and there has been a corresponding increase in Sunday school membership. At the annual meeting of the Ministerial Association of Cortland County and vicinity, one of the largest and most active associations in the state, Mr. Porter was elected president for the year 1922.

Binghamton.—Rev. Charles E. Petty, pastor. The church has a full program for January. Jan. 25-30 will be a week of prayer, with services every evening. Jan. 22-27 a symposium will be held, when Mr. Petty will give sermons, and other ministers will speak as follows: Dr. Benninger on "How Put Christ in City Government," Dr. Halliday on "How Put Christ in Law Enforcement," Dr. Lawrence on "How Put Christ in a Church Federation," and Dr. Parker on "How Put Christ in World Contacts."

Hornell.—Rev. Harry M. Wright, pastor. A special service was held Sunday morning, Dec. 18, in recognition of the ministry of the late Rev. L. D. Boynton, attended by many friends both within and without the church, for he was held in high esteem as minister and citizen in our midst. Mr. Wright spoke upon the ministry of Mr. Boynton in the denomination he so ably served, and Dr. G. Chapman Jones paid tribute to his manhood and fine spirit of good citizenship, recalling the close fellowship between Mr. Boynton and the Ministers' Association of Hornell an. vicinity. The church was adorned with many flowers and plants broght by Mr. Boynton's friends as a tribute to his memory. Mr. Boynton died in the early part of December, at the home of his son in Minneapolis, where he has been living since last May. For some time he had been in feeble health, but his death was caused by a shock which came very suddenly. He is survived by his wife and three sons.

Ohio

Bellville.—Rev. L. R. Lowry, pastor. Services twice every Sunday by the new pastor are the order here. The church has made extensive improvements on the parsonage. Work in general is coming exceedingly well.

Blanchester.—Rev. W. R. Rowland, pastor. The mid-week meetings are a great aid in the work. A cantata with sixty people in the cast was given the evening of Dec. 23. The public schools were entertained at a special service New Year's morning. The minister preached on "Main Street," drawing some unique conclusions, and has been invited to give the same address before the Teachers' Association. Mr. Rowland has been helping in literature classes in the high school, recently giving a talk on "The Philosophy of Emerson." The American Legion presented Mr. Rowland and his wife with a beautiful piano lamp in appreciation of his work in and for the Legion.

Cuba.—A two weeks' series of evangelistic services has just been conducted here. Rev. L. R. Lowry preached five evenings of the first week and the State Superintendent was the principal speaker the second week.

Farmers' Station.—Work gains steadily in interest. A new piano is the last acquisition to the church equipment. A good offering was made for the Armenian children. The Sunday evening services are well attended.

Norwalk.—Rev. W. W. Betts, pastor. The work here is gaining rapidly. The attendance at the regular preaching service has more than doubled since the first of September, and the spirit of harmony and co-operation is fine. On the first day of the year thirteen were received into the church and we expect soon to receive as many more.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. On January 1, a series of Happy Sunday Evening Services began. Music consisted of selections by the Mediator Quartette, organ selections, accompanied by Helen E. Hathaway, harpist. Mr. Leining presented, with slides of the original cast, a lecture on the play "Way Down East."

Woonsocket.—Rev. E. D. Ellenwood, pastor. On Christmas Eve, seventy little urchins, discovered by the Day Nursery and coming from homes of people of foreign birth, were entertained in the church vestry. They certainly enjoyed the toys and clothing presented to them. Fine music and a good sermon made the Christmas morning service one to be remembered, and in the afternoon the Sunday school gave tableaus presenting the "Birth of Christ." A collection was taken for the Armenian Fund and about $100 was turned in, a sum that represented the collections of many of the church school students who had filled miniature barrels with pennies and small change, together with the collection taken during the tableaus. The Y. P. C. U. went in three automobiles and sang carols before the homes of the sick.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. On Dec. 1, the Ladies' Circle held their monthly meeting followed by a public supper. The Daughters of the Master, Mrs. Flagg's Sunday school class, took advantage of this occasion to hold a sale of fancy articles and aprons, which netted a substantial sum to aid in their Christmas giving. An every member canvass has been made with excellent results. On Dec. 14, the Daughters' Circle elected the following officers: Mrs. Minnie L. F. Leader, president; Mrs. Mabel B. Gilson, vice-president; Jessie Pierce, treasurer, Mrs. May Morris, secretary. The Christmas service was an inspiration. For the first time a vested choir took its part in the service. It consists of a regular quartette and girls from the Sunday school.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada

Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reput able houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflic t with our own.

—*From an Editorial in the Leader.*

Advertising Rates: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. & 60TH ST., CHICAGO

After the church service the Sunday school gave a concert, in which all had some part. The Y. P. C. U. meeting was conducted by the pastor and Christmas carols were sung during the service. The average attendance is about twenty-five. The annual Sunday school supper was held Dec. 28, and on Dec. 29 the Y. P. C. U. held a dime social.

Virginia

Suffolk.—We have never been in better working condition. We resumed our work after vacation, Jan. 3, with every missionary teacher in place, and more than 250 of the three hundred students back. Our Christmas tree was one that will be long remembered. Both children and parents took part in the exercises. The Sunday school is increasing rapidly and substantially. Many of the week day students attend regularly. Mrs. Jordan has charge and is doing a good work. We thank the many friends in the Ladies' Circles and elsewhere who sent us substantial boxes and barrels for our needy ones. Plans have been made for enlarging the work of the Mission.

West Virginia

Fork Ridge. —The church, in spite of bad roads and winter rains which have put most of the country church work out of commission, keeps up its activities. The Y. P. C. U. has been a great aid in all ways during the summer. A series of meetings was put on the week following Christmas, the services being held in the church at Glen Easton on account of the roads. Large congregations were present each evening. The church building was subscribed for as a "Union Church." The Methodists succeeded in getting title to it. Now, they have become so weakened that they only have a preaching service once in two weeks, having long since given up their Sunday school.

* *

"TEACH US TO PRAY"

A new Universalist leaflet by Rev. William Hilton Gould. A constructive suggestion for spiritual power. Free, upon application to W. N. M. A., 176 Newbury Street, Boston, Mass.

* *

UNIVERSALIST CLUB

The Universalist Club held its monthly meeting and dinner at Hotel Bellevue, Jan. 9, with Wallace C. Boyden, Head Master of the Boston Normal School and president of the Congregational Club, and Robert A. Woods of the South End House, as speakers.

The Stanton Brothers of Cambridge had charge of the musical program.

A committee consisting of Dr. Charles Conklin, Mr. Alvar Polk, and Mr. Frank Dewick was appointed to draw up resolutions upon the death of Dr. George L. Perin, an honorary member of the club.

We were fortunate in having with us Dr. Lowe, Mr. Ralph Hunt, president, and Mr. F. C. Carr, secretary, of the Comrades, and Dr. Theodore Fischer of New Haven.

The next meeting of the Club will be held Monday, Feb. 13.

W. R. Thomson.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

The W. U. M. S. of Massachusetts will hold a public meeting at the Universalist Church at Lawrence, Tuesday, Jan. 31, with the following program:

Social Hour, 10 to 10.30 a. m.

Morning session, 10.30, Miss Grace F. White, state president, presiding. Mrs. C. Guy Robbins, song leader. Organ voluntary, Mrs. Robert W. Foster. Devotional service, Rev. A. Gertrude Earle. "Bethany Union," Mrs. Eugene E. Endicott. "Clara Barton Home," Mrs. Marietta B. Wilkins. Vocal solo, Mrs. Willie Glendenning. "Clara Barton Guild," Miss Susan B. Andrews, National Field Secretary.

Luncheon, 35 cents. Speaker, Rev. Oliver B. Loud.

Afternoon session, 1.30 p. m., Miss White presiding. Devotional period, Rev. C. Guy Robbins, D. D. "Lest We Forget," Rev. Isabella Macduff. Vocal solo, Miss Jane Ballantyne. "Federation of Women's Church Societies," Mrs. E. Talmadge Root.

Train leaves North Station for Lawrence at 8.50 a. m. From Lawrence station take any car at corner of Broadway and Essex St., going down (*east*) Essex St. Get off at Lawrence St., and walk across the Common to the church on Haverhill Street.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

Active Workers, Attention!

Members of your church purchase Vanilla every day. If this staple article was procured direct from the manufacturers and sold by the ladies of your church the result would be an enormous saving for the consumer and 50 per cent of the sale price go to your Treasury. Write for our plan and what they say.

STROUT MANUFACTURING CO.

23 Fairmont St. Arlington, Mass.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price; and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary*,
176 *Newbury St.*
Boston, Mass

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1889 Send for Catalog.

THE DUPLEX OFFERING SYSTEM

The General Convention urges every Universalist Church to use the Duplex Weekly Offering envelopes to increase missionary offerings. Write for samples and prices.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St., Boston, Mass.

Educational

Tufts College

JOHN A. COUSENS

President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium, with competent instruction, provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B. Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL.D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. S.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificate of Graduation
Roland Hale Verbeck, B. S., Director